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No. 32

FOREIGN TELEGRAMS.

London, August 14.

The Police and Military were withdrawn from the disturbed district of Belfast last evening; the priests and the Orange and Labour leaders having promised to restrain their factions. The evening was quiet.

Sir Antony Macdonnell has been most active in endeavouring to arrange a settlement of the strike.

As the result of conferences between Sir Antony Macdonnell and the representatives of the employers and the men, sitting late yesterday evening, it is hoped that the labour dispute will be settled to-day.

Skirmishing continues at Casa Blanca where it is thought that lack of cavalry and artillery is hampering the operations.

A detachment of military mounted police has left Aldershot for service at Nairobi.

London, August 15.

A huge crowd at Cassel cheered King Edward and there was a remarkable display of enthusiasm.

King Edward, speaking in German, assured the Kaiser of his great joy in visiting him. "My greatest wish," said His Majesty, "is that the best and most pleasant relations should exist between the two countries." He rejoiced that their Majesties would soon visit England and said that he was convinced that the whole British people would receive them with the greatest joy.

London, August 14.

The German press generally comments in a most friendly tone on the meeting of King Edward and the Kaiser at Cassel which will be of the most ceremonious character. The papers welcome it as evidence of better feeling between the British and German peoples.

King Edward has arrived at Wilhelmshoehe.

The Kaiser and Prince Buelow received his Majesty at the station.

The Monarchs cordially embraced and drove to the palace amid the cheers of the people.

London, August 14.

A number of telegraphists at Montreal and Toronto have gone on strike in sympathy with their American comrades.

London, August 16.

In the House of Lords Lord Ripon, in moving the second reading of the Council of India Bill, said that he considered Mr. Morley's proposal to appoint two native members to the India Council a very wise one. It was the best mode of associating native gentlemen with the Secretary of State.

Lord Amptill said that he cordially approved the Bill which was a decided step towards meeting the wishes and hopes of the classes in India who aspired to a larger influence upon the Government.

The Belfast strike has been settled. Work will be resumed to-day.

In the House of Commons, Sir Edward Grey, replying to Mr. Yoxall, said that the Government were informed that orders had been sent to withdraw the Turkish troops at Urumia to a neutral zone.

About five hundred Spanish troops have been landed at Casa Blanca.

They are causing much friction with the French who complain of breaches of etiquette, lack of discipline and indisposition to co-operate.

The French and Spanish Governments have arrived at a complete agreement regarding the employment of troops at Casa Blanca.

All correspondents agree that General Drude needs large reinforcements to effect a restoration of peace.

In the House of Commons the second reading of the Appropriation Bill was adopted.

Mr. Makarness urged the revision of the Denshaw sentences.

Mr. Smeaton asked whether the Franco-Siamese treaty threatened the independence of Siam.

Sir Edward Grey said that the Franco-Siamese treaty was a voluntary arrangement on the part of Siam. Siam was satisfied and was surely the best judge of her own interests.

The Times in pointing out the equity and the opportuneness which it has twice strongly emphasized of the Russo-Japanese convention hopes that Japan will now take measures to remove all grounds for complaint regarding the open door in Manchuria and trade marks in China.

King Chuialongkorn has arrived in Paris.

London, August 17.

A courier from the tribesmen has arrived at Casa Blanca and presented to General Drude an ultimatum demanding surrender, otherwise a great force of Khayles will destroy the French.

General Drude has not replied.

Reuter's correspondent telegraphing from Casa Blanca states that the interior tribes are arriving, thirsting for booty.

General Drude regards his position as impregnable.

London, August 16.

It is rumoured at Casa Blanca that the Sultan has left Fez for Rabat in order to encounter the tribesmen.

London, August 16.

Reuter's correspondent telegraphing from Georgetown states that Captain Calder, Commanding the Frontier Force, entered Venezuela and demanded at the point of the revolver a quantity of gum which it is alleged was collected in the British forest.

The Venezuelan Commissioner was unable to resist and surrendered but has appealed to President Castro.

The Vienna papers consider that the meeting at Ischi will permanently improve the situation in Macedonia by showing that the Powers will not permit small Balkan States to disturb the peace of Europe.

London, August 18.

The plague has broken out in San Francisco and also in Southern Manchuria.



EDITORIAL NOTES.

The following is a quotation from a recent American paper:

"Forty thousand more immigrants than in the preceding twelvemonth entered this country during the fiscal year ended June 30, 1906, for which Commissioner-General Sargent has just reported. The total was 1,100,735, and of these Italy, Sicily and Sardinia sent 273,120; Austria-Hungary, 265,138; Russia and Finland, 215,665; Japan, 13,835. From the British islands, Germany and Scandinavia the immigration was much less than in former years; from southern Europe and Russia the increase is very large. The gains are due partly to unrest in these countries, but more largely to the persuasion of the steamship companies. There are evidences too, according to Mr. Sargent, that some individual or corporation is engaged in importing Japanese, via Hawaii, for railroad work in the Northwest. Chinese coolies continue to slip in over the Mexican border, and this is also the avenue by which the "white slave" traffic has again found access to the States.

Eleven thousand immigrants were turned back at Ellis island, but with the most rigid inspection and enforcement of regulations the general character of the remaining alien host was not encouraging. Only 4 per cent of them went to the South, the greater number adding to the congestion in the more populous centers of the East. Many of the deportations could have been avoided had the law thrown a broader responsibility upon the steamship companies; and there is no question that there must be some reform in their methods. The proposed modifications in the Chinese exclusion law, which provide for examination before sailing, suggest a possible method that might be partly utilized in Europe. Meanwhile, it is very important that we should make capable citizens of those who are here. In New Jersey, where a large number of the immigrants settle, a state commission has reported in favor of establishing a separate educational system to give instruction in their native languages to the aliens, with a special view to giving them an understanding of American laws and customs. This is a proposal worthy of consideration by other states, though the practicability of the plan is yet to be demonstrated."

We are often asked the question in these days by intelligent Indians "Why are restrictions being placed by so-called Christian nations upon the immigration to their shores of less favoured peoples"? and we are sometimes puzzled for an answer. The question copied above gives a hint of the time reply. In lands such as the U.S.A. where the citizen has so much power in his hands it is of the utmost importance that only those shall have the right to

exercise such powers who are fitted for them at least to a certain extent, otherwise the stability of the nation is seriously endangered. Now it is easy to be seen that only a limited number of persons inexperienced in the matter of republican forms of government can be trained each year to become useful citizens. To use a physiological metaphor the country is a stomach which can digest and assimilate a certain quantity of food, but which is liable to serious disorders if that quantity be exceeded. No Christian would be willing to exclude from his land a single soul who could really be helped by coming, and whose presence would not at the same time be a menace to established principles of government.

DOOR KEYS IN SWEDEN.

A door key hung outside a house in Sweden is a sign that the family are not at home. The custom is more courteous to callers than the American practice of allowing the visitor to "find out by ascertaining" through futile bell ringing or button punching, but it requires a greater confidence in your fellow-man, justifiable perhaps in Sweden.

A MILE WITH ME.

BY HENRY VAN DYKE.

O who will walk a mile with me

A long life's merry way?

A comrade blithe and full of glee,

Who dares to laugh out loud and free,

And let his frolic fancy play,

Like a happy child, through the flowers gay

That fill the field and fringe the way

Where he walks a mile with me.

And who will walk a mile with me

Along life's weary way?

A friend whose heart has eyes to see

The stars shine out o'er the darkening sea,

And the quiet rest at the end o' the day—

A friend who knows, and dares to say,

The brave sweet words that cheer the way

Where he walks a mile with me.

With such a comrade, such a friend,

I fain would walk till journey's end,

Through summer sunshine, winter rain,

And then?—Farewell, we shall meet again!

—In *The Outlook* (New York).

Keen and intense life's race,

Sharp and severe its strife;

Lest I grow faint and slack my pace,

O Christ, be Thon my life!

—C. S. Hoyt.

THE SACRED BOOKS OF CHINA;

The Confucian Classics.

By the REV. G. OWEN of the L.M.S. Peking. One of the revisers of the Mandarin Bible.

The Chinese, though they have three religions, have only one Bible. The sacred books of Buddhism and Taoism are mostly unknown, even by name, to the people generally, and are unread by the great mass of Chinese scholars. But the illiterate multitude join with the learned classes in reverence and love of the Confucian Classics. These classics are the expression of the best thoughts of the best men of China, and the embodiment of all that is highest in the national life and character. They began when the race began, grew with its growth, and are its greatest national inheritance. No wonder, therefore, that race feeling and race pride form an altar and a shrine for these great products of the past. For over three thousand years these books, as they gradually came into being, have been the chief study of scholars. A knowledge of them was learning, ability to teach them pedagogy, and their application to affairs statesmanship. Since about the seventh century of our era they have formed the text-book in every school and college throughout the land, and for several centuries they have been the sole avenue to official employment. Over the entrance to the old Examination Hall in Peking stood the words: "Scholars are selected by their knowledge of the Classics."

The influence of the Confucian Classics on the national life and character has been immense. They contain the national ideals towards which all good Chinese strive, and the moral standards to which all should conform. They are the statesman's hand-book of government, and every man's rule of right and wrong; conformity to their teaching is righteousness, divergence is sin.

They have also excited great mental activity and created an enormous literature. More than half the literature of China is the offspring of these books. The commentaries upon them are legion. It is said that upon the *Book of Changes* alone 1,450 commentaries have been written.

Yet, strange to say, no attempt has been made to teach them to the mass of the people by an organised system of public readings, expositions, and lectures. Scholars have diligently committed them to memory, and, were all the classical books destroyed to-day, there are probably half a million of men who could reproduce them to-morrow. But the people generally have to feed on the crumbs which fall from the scholar's table. These scholars, like Dominie Sampson, are given to adorning their speech with classical quotations; they also earn an honest penny by writing classical couplets to be pasted on door-posts, and scrolls to be hung in the home as we hang pictures, and in these and other ways a few classical crumbs are picked up by the illiterate multitude.

One reason for this neglect of the people doubtless is the extremely difficult style in which most of the classical books are written, requiring years of unremitting study before it becomes intelligible even to the cleverest, and ever remaining an enigma to the dull. Another reason is the manifest incongruity of teaching these classics to the toiling millions: for their contents, though partly applicable to all, are primarily intended for the official, the statesman and the sovereign. Peasants studying the Confucian Classics are rustics learning to be emperors. Their first and strongest appeal is to the heir-apparent, their last and least to the sons of toil.

These classics are called Confucius in the same way that the Bible is called Christian. At most Confucius is only the author of them, his direct share in the production of the rest is very small, if any.

All these books, except the *Book of Changes*, and *Mencius*, were condemned and burned by the first emperor of the Ch'in dynasty in 213 B.C. But, twenty-two years afterwards, the ban was removed by emperor of the Han dynasty, and diligent search was made for these precious relics of the past. Some are said to have been found hidden in the walls of Confucius's house, and portions were recovered from the lips of living men, especially one old Chin-an-fa man, named, Fu-sheng. The work of restoration continued for over three centuries, and was carefully and ably done by a succession of great scholars. But the books had suffered irreparable damage. Considerable portions of some were lost beyond recovery, and the text of all was more or less mutilated and corrupted. There were "ancient" texts, and "modern" texts, and "forged" texts, and difficulty of collation was immense. All that scholarship and loving toil could do was done; but if the severe critical methods which are now being applied to the Old and New Testaments were applied to these Confucian Classics, a good deal of them would disappear.

The underlying thought of these classics is mainly political. Some of them, as the *Book of History*, are mostly lessons and examples in good government. Even the odes are largely governmental. Confucianism is primarily a political system and aims at the production of "a perfect ruler in a perfect state." Confucius himself spent the greater part of his long life in wandering from court to court seeking, among the feudal princes of the empire, one who would take him as philosopher and guide. Even in training his private pupils his aim was to equip a body of wise and efficient men for the service of the state. He never once addressed the people, or spoke to the multitude. Mencius, one hundred years afterwards, pursued the same course. The government they sought to establish was a benevolent despotism, or mild patriarchy. It was, doubtless, for this reason mainly that the Government of China early patronised these classics, and finally adopted them as its text-books in the examination of all official candidates.



Throughout these classics the inherent goodness of human nature is explicitly taught or implicitly assumed. The whole teaching is based on the assumption that man is good. He comes into the world with a heaven-endowed moral nature. Goodness is natural to him; evil is the perversion of his better self. The beneficial influence of this doctrine on the minds and lives of the Chinese has been immense.

With the exception of a few odes, which, from a purist point of view, may be called mildly immoral, the Confucian Classics are clean from end to end. This is the more surprising as the *yin* and *yang* (male and female) theory of the universe was early adopted by the Chinese, and regarded as the cause of all nature's evolutions, and the key to all its mysteries. But with them it has been simply a philosophic principle, and has never degenerated into eroticism or sensuality—a fact which speaks well for the cleanmindedness of the Chinese people. The purity of their classical literature has been the preserving salt of the race down through all the centuries.

There is also a singular absence of miracle and prodigy in the classical books. It is recorded of Confucius that he never spoke of "prodigies, feats, and spirits," and in this regard the books which have come to bear his name reflect his mind. This is the more remarkable as much of the non-classical literature of China abounds in the marvelous, and the folk-lore of the country teems with the tales of the supernatural.

Though termed sacred, these books can hardly be called religious, for the religious element in them is secondary and incidental. Primarily, they teach politics, sociology, and morals. They are pervaded by a reverential spirit and a belief in a Power that makes for righteousness, but the religious teaching is vague.

On the other hand, filial piety is a marked feature. It may be said to be the religion of the common people. The worship of Heaven is strictly confined to the Emperor, as High Priest of the nation; but all, from the highest to the lowest, worship their ancestors.

The Confucian Classics, as we now have them, consist of nine separate works, and, like the Christian Scriptures, are divided into two distinct portions called the Five *Ching* and the Four *Chu*, the former corresponding with the Old Testament, and the latter with the New. Of these the Five *Ching* are considered the more important, and are therefore called *Ching*, that is, the canons or standards of the Faith, the remaining four being simply styled *Chu*, or Books. As a matter of fact, however, the Four Books, being the more widely read, exercise a far greater influence over the people than the less known Five Classics. The names of these five famous classics are: the *Yi Ching*; or *Book of Changes*; the *Chu Ching*, or *Book of History*; the *Shih Ching*, or *Book of Odes*; the *Chu'n Ch'iu*, or *Annals of Lu*; and the *Li Chi*, or *Book of Rites*.

They are of different ages: the first, according to Chinese tradition, was begun about 2850 B. C.; the last was completed in the second century of the Christian era. For greater safety, and in order to preserve the

purity of the text, the whole of these classical books, by imperial order, was cut on stone slabs, in the year A.D. 175, immediately after the restoration had been completed.

THE QUARREL.

AN INTERESTING SERMON FOR BOYS AND GIRLS.

There were once two old monks who lived in a nice, dry, comfortable cave, and their names were Brother Hilarius and Brother Boniface. Most of their time they spent in praising God, and, for the rest, they for the most part smiled all the summer and laughed all the winter. They loved Christ and they loved each other, and such love always makes for happiness. But one day Brother Hilarius got tired of being good. Like certain boys and girls when they also have behaved for a long time, he wanted a change. So he remarked to Brother Boniface, "I say, let's be haughty." Brother Boniface looked serious, for he did not half like the idea, but at last he consented, and asked, "How can we manage it?" "Well," said the other monk, "Let us have a quarrel. There is nothing worse than a real row." "Yes," went on Brother Boniface, "but what can we quarrel about?" "Well," came the answer, "I can't pull your hair, for you haven't got any. And I can't steal your food, for you always want me to eat yours as well as my own. But I have it! You see that white stone out there? You say it's yours and I'll say it's mine, and so we'll get up a squabble." "All right," said the other monk, "only you must begin, and perhaps," he added with a smile, "it'll come to a fight." And he clenched his fist behind his back, for when Brother Boniface was a boy at school there had on one occasion been a fight, and—But that is telling.

Brother Hilarius scowled, and looked ugly and black, and Brother Boniface did the same, and neither of them seemed the least like the good, kind man he really was. Then Brother Hilarius pointed to a large white stone and said, gruffly, "Understand that stone is mine, and if I catch you sitting on it, or using it for a pillow, I shall crack your bald pate with it." Such fierceness made Brother Boniface jump, and he said with amazement, "I beg your pardon, my dear brother." "Don't call me 'dear,'" was the rough reply. "Behave respectfully to your betters. Understand that white stone is mine. Do you deny it?" At this Brother Boniface could hardly breathe, but he managed to stammer out, "Your stone is it?" "Yes," shouted the other monk, "my stone, and, mind, it belongs to me and I'm going to have it." "Well," faltered Brother Boniface, "of course, it is yours, my dear friend. And if you'll wait a minute I'll find you another, and you can have two." Then they both burst out laughing, and Hilarius said: "I suppose we must give it up. It takes two to make a quarrel, and you are such an amiable old rascal that you won't disagree." And they were good and happy ever afterwards.

Who knows the moral to this tale? If you were never to quarrel could the other child ever quarrel with you? And which pleases Jesus Christ the more, the nasty, disagreeable, selfish boy or girl, or the lad or

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lass who is always good tempered and amiable? I wonder what Brother Boniface would say?—Rev. J. G. Stevenson, in the British Weekly.

AIMLESS READING.

One of the most dangerous habits a young person can form is the short-story habit. On the other hand, one of the most advantageous things a young man or young woman can do is to train the mind by persistent effort to take sinewy and comprehensive grasp of great themes. As you lift heavy weights in the gymnasium, accustom your mind to deal with the books which it is the fashion to call "heavy." Put yourself on a short allowance of story papers, but read the reviews and scientific periodicals. Make history and biography your mental staples. Depose brevity from among your gods, and put in his place thoroughness. It is easy to make of your mind a sand-bank, instantly dry after the patter of innumerable raindrops. What you want to make of it, is a well.

—*Christian Endeavour World.*

DULY ENDORSED.

Lord Roberts tells how on one occasion, finding himself short of cash, he drew a check for fifty pounds to the order of his soldier servant, and sent him over to the bank to get it cashed. The servant handed it in and the cashier examined it.

"You will have to endorse this," he remarked, as he pushed the check back.

The soldier stared.

"What for?" he asked.

"Well, I cannot pay the money unless you do," replied the clerk.

"Where shall I endorse?" asked the servant.

"There," was the reply, as the clerk pointed to the back of the check.

The soldier took the pen and wrote as follows: "I beg to say that I have known Lord Roberts for several years, and he has proved himself, times without number, to be as brave as a lion, but always kindly considerate towards all who serve under him. And I have therefore great pleasure in respectfully endorsing his check.—James"—Tit-Bits.

This is the gospel of labor—

Ring it, ye bells of the kirk!

The Lord of Love came down from above

To live with the men who work.

This is the rose he planted

Here in the thorn-cursed soil;

Heaven is blessed with perfect rest,

But the blessing of earth is toil.

A good way to keep from becoming poor is not to get rich too quick.

Korea possesses a customs service that is excelled nowhere in the world. At its head are Englishmen, Frenchmen, Italians and representatives of other western lands who, while not interested in politics, exert a powerful influence for good upon the whole management of the country. The five open ports of Korea may expect to become model settlements, as three of them indeed already are. The growing import and export trade is slowly leavening the whole interior of Korea, and enlightenment cannot but result. The growing coastwise trade, by rendering local famines next to impossible will make less probable such popular uprisings as that of the Tong-haks and the 'Righteous Army,' for these originated, as all uprisings in Korea do, in lack of food. This, in turn, should render less necessary the maintaining of a standing army. Only such force would be necessary as the thorough policing of the country would demand. The electric street car plant that is on its way from America will introduce the Koreans to the greatest mechanical mystery of the century, and, by showing them the limitations of their own knowledge and skill, will make them push forward to the attainment of better things.

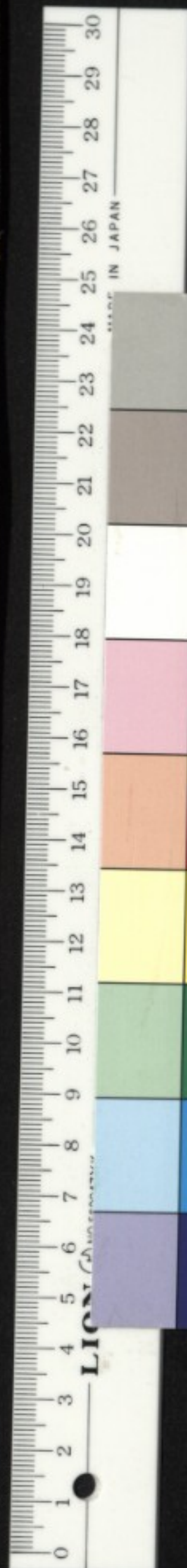
—Homer B. Halbert.

Four new Filipino congregations are reported by Rev. J. B. Rodgers in connection with Manila Station. He mentions a church in Cavite province which has fourteen different members who at times direct the services, and quotes from Rev. M. Estrella who is in charge of new work in the same province, as follows:

"The people of Amadeo say that since the congregation was formed there, there have been no more robberies of carabaos and horses. In Malabon and Cavite Viejo much has been accomplished in cleansing the people of their gambling and licentious habits. One inspector of the constabulary said that an evangelist could do as much toward pacifying the province as a company of constabulary. Preaching, administration of the sacraments, care of the sick and the funeral services, all of which are given without charge by the evangelist, have compelled the Roman priests to lower their table of rates."

God does not keep debit and credit account against his children. If he did, none of us could stand in the day of reckoning. God freely gives us all things. He sets no price on bounties. All that we are and have he gives us out of the abundance of his Father-heart of love. These mercies are not charged up against us. They are God's free gifts.

You can not protect your own liberty unless you respect that of others.



The life of a man as measured against the slow changes of nature makes him appear but one of the more transient of God's creatures. It is well to remember, however, that man is but preparing to live, while other things are spending all their days on earth. Man's real greatness appears when he emerges upon the real life beyond the grave. Here he is "of but few days," but beyond the veil he is immortal.

THE DREAMLAND-TREE.

"Where do the dreams all come from?"

My little one asks of me.

And I tell of the hills of Dreamland

Where grows the Dreamland-tree,

The tree that is always laden

With dreams for the girls and boys—

Trumpets and drums and dollies

And all kinds of wonderful toys—

Everything one could wish for,

So it's been told to me,

And I have no reason to doubt it,

Grows on the Dreamland-tree.

When the shadows creep over the threshold

And in at the nursery door,

And the moonbeams come in at the window

And trip a gay dance on the floor,

Then the sleep-man, the jolly old sleep-man,

Shakes the tree where the dream-apples grow,

And they come tumbling down, helter-skelter,

And are caught by the children below.

Everything one could wish for.

So it's been told to me,

And I have no reason to doubt it,

Grows on the Dreamland-tree.

So that's where the dreams all come from.

"Where do the dreams all go?"

Well that, my dear little fellow,

Is more than the wisest know.

All we know is, they seem to vanish

Just like the dew at dawn—

The moment your eyes fly open,

That moment the dream is gone!

But I know—at least, I believe it,

For so it's told to me—

There's no end to the dreams that are growing

On the wonderful Dreamland-tree.

—Philadelphia Press.

We are good at confessing other people's sins, but if it is true repentance, we shall have as much as we can do to look after our own.

—D. L. Moody.

AN EVER-PRESENTS FRIEND.

Hear the pledge of Jesus Christ: "I will never leave you comfortless: I will come to you. Lo! I am with you alway, even to the end of the world." As long as God lives and our souls live, so long does this pledge stand. It is true, we can not always feel his presence. But we can always know that he is there, always think of it as long as thought endures, always rest upon it forever and forever; and the reason why this promise is given is that we may hold fast to this truth.

There may a moment in the very depth of sorrow and anguish when the presence is hidden from us. But it is not because God is absent. It is because we are stunned, unconscious. It is like passing through a surgical operation. The time comes for the ordeal. The anaesthetic is ready. You are about to become unconscious. You stretch out your hand to your friend, "Don't leave me; don't forsake me." The last thing you feel is the clasp of that hand; the last thing you see is the face of that friend. Then a moment of darkness, a blank—and the first thing you feel is the hand; the first thing you see is the face of love again.

So the angel of God stands by us, bends over us, and we may know that he will be there even when all else fails. Our friends die, our possessions take wings and fly away, our honors fade, our strength fails, but beside every mouldering ruin and every open grave, in the fading light of every sunset, in the gathering gloom of every twilight, amid the mists that shroud the great ocean beyond the verge of mortal life, there is one sweet, mighty voice, that says: "I will never leave thee nor forsake thee. In the afflictions I will be with thee, and the angel of My face shall save thee."

—Henry van Dyke.

THE HEAVENLY STAIRWAY.

Prayer is the stairway to heaven,

And whoever will may climb—

The child in its morning beauty,

The sage who is bowed by time,

The king in his royal raiment,

And the outcast clothed with crime;

Prayer is the stairway to heaven,

And whoever will may climb.

—Ex.

Speak truly, and each word of thine
Shall be a fruitful seed;
Live truly, and thy life shall be
A great and noble creed.

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